

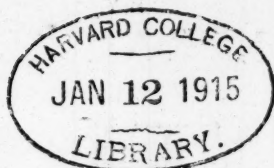
AN 93
ACT PUBLISHED
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THE GENERAL ASSEMBLY
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SCOTLAND

Being a Forme of Examination at the speciall Desire of the
Kirke; by them thought to be so needfull, that every Pastor exhort
his Flocke to buy the said *Booke*, and reade the same in their
Families; whereby they may be better instructed.

*And that the same may be read, and learned in
Lector Schooles.*



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A N
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S C O T L A N D.

1 Of our miserable bondage through Adam,

Q. **VV**hat are we by nature? A. The Children of Gods wrath, *Ephes. 2. 3.*

Q. Were we thus created of God?

A. No, for he made us to his own

image, *Gen. 1. 26.*

Q. How came we to this miserie? A. Through the fall of Adam from God. *Gen. 3.*

Q. What things came to us by that fall? A. Originall sin and naturall corrupt on. *Rom. 5. 28.*

Q. What power have we to turne to God? A. None at all, for wee are dead in sinne. *Ephes. 2.*

Q. What is the punishment of our sinne? A. Death eternall both in body and soule, *Rom. 6. 23.*

2, Of our redemption by Christ.

Q. **W**ho may deliver us from this bondage? A. God only who bringeth life out of death.

Q. How know we that he will doe it? A. By his promise, and sending his sonne Christ Iesus in our flesh. *1oh. 3.*

Q. What kind of person is Christ? A. Perfect God and perfect man without sin. *Luke. 1. 31.*

Q. What needed this wonderfull union? A. That hee might bee a meete Mediator for us.

Q. *How did he redeeme us?* A. Through his obedience to the Law, and death of the Crosse. *Philip. 2.*

Q. *Suffered he onely naturall death?* A. No, but he suffered also the curse of God, in body and soule, *Gal. 3.*

Q. *How know wee, that his death brought life to us?* A. By his glorious Resurrection and Ascension.

Q. *Wherefore that?* A. For if he hath not satisfied for all our sins perfectly, he hath not risen, nor we by him. *1 Cor. 15.*

Q. *Is it needfull, that we beleevethese Mysteries?* A. No doubt, but yet that is not enough, *1am. 2.*

Q. *What more is required?* A. That we be made partakers of Christ, and his merits, *Iohn 15.*

3. Of our participation with Christ.

Q. **H**ow is that wrought? A. Through his continuall intercession for us in heaven, *Ephes. 5.*

Q. *Declare how that is done?* A. Hereby the holy spirit is sent, *Iohn 14. 16.*

Q. *What doth the spirit in this worke?* A. He offereth Christ and his graces to us, and moveth us to receive him.

Q. *How doth he offer Christ to us?* A. By the preaching of the Evangel, *Rom. 10.*

Q. *How doth he move us to receive him?* A. Through printing in our hearts true faith in Christ, *Act. 16. 14.*

Q. *What thing is faith in Christ?* A. A sure perswasion, that he is the onely Saviour of the world, but ours in speciall, who beleeveth in him, *Iohn 6.*

Q. *What doth this faith worke?* A. Our inseparable Union with Christ, and his graces, *Ephes. 5.*

Q. *What is the first fruit of this union?* A. A remission of our sins, and imputation of Iustice, *Rom. 6. 19,*

Q. *Which is the next fruit of our union with him?* A. Our sanctification, and regeneration to the Image of God, *Iohn 3.*

Q. *Who doth this, and how?* A. The holy spirit through our union with Christ, in his death, buriall, and resurrection, *Rom. 6.*

Q. *What are the chiefe parts of our regeneration?* A. Mortification of sin, and rising to righteousness, *Rom. 6.*

Q. *How know we sinne and righteousness?* A. By the just and perfect Law of God, *Rom. 7.*

4. Of the Word.

Q. W Here shall we finde the word of God? A. Onely in the holy Scriptures. *Rom. 15.* **Q.** Are the Scriptures sufficient for our instruction? A. No doubt, as the Apostles doe testifie, *Iohn 20. 31. Gal. 1. 8. 2. Tim. 3. 16.* **Q.** How should we receive and use the word? A. We should reade it privately and publikly with all reverence *Deut. 31. 21* **Q.** Is this sufficient for our instruction? A. No, if publik teaching may be had. *Eph. 4. 11.* **Q.** Wherefore that? A. For as God raiseth publik teachers and Pastors, so hee hath commanded us to heare them. *Mal. 2.* **Q.** How long should we continue in this Schoole? A. All the daies of our lives, seeing we are ignorant, forgetfull, and easie to be deceived. *Col. 3. 16.* **Q.** What then serve the Sacraments? A. They are added for our further comfort and admonition as a visible word. *Exod. 12. Gen. 17.*

5. Of our liberty to serve God,

Q. W Hat good things may we do now being thus regenerated? A. We may serve our God freely and uprightly. *Rom. 12. Q.* May we do it perfectly according to the Law? A. No truly for our regeneration is not perfect. *Gal. 5. Eccles. 7. 22.* **Q.** What followeth upon that? A. A certain rebellion of the flesh against the Spirit. *Ro. 7.* **Q.** Is not this rebellion cursed by the law? A. Yea truly, but yet it is not imputed to us. *2. Cor. 5. 19.* **Q.** Wherefore that, seeing it is sinne, and the roote of all our sins? A. Because Christ satisfied all the points of the law for us. *Rom. 3.* **Q.** What are we then who beleeve in Christ? A. Just in him, but sinners in our selves. *Rom. 8.* **Q.** What craveth this confession of us? A. constant faith in Christ, and continuall repentance. **Q.** What then is our only joy in life and death. A. that all our sins bypast, present and to come, are buried: and Christ onely is made our Wisdome, Justification, Sanctification, redemption. *1. Co. 1.* **Q.** What fruit commeth of this faith? A. A peace of conscience, & joy in the spirit in all our troubles within & without. *Rom. 5. 2. Cor. 6. 4.* **Q.** What shall we gather of this whole discourse? A, how miserable we are through Adam, and how blessed through Christ. *Phil. 3. 8.* **Q.** When should we remember of this doctrine. A. At all times, but chiefly when we are touched with a proud opinion of our own worthinesse, or are troubled in conscience for sinne. *Luk. 18. 19.* **Q.** Then this Meditation serveth for a preparation to the holy Sacraments. A. Yea truly, if they be rightly considered.

6 Of the Sacraments.

Q. *Declare that in Baptisme.* **A.** Wee see there the scale of our spirituall filthinesse, through our communion with Adam and our purgation by our communion with Christ. **Q.** *Declare the same in the Supper?* We see, feele, and taste there also, the scale of our spirituall wants, and death through Adam, and likewise of our spirituall treasures and life through Christ only. **Q.** *How contract we our spirituall filthinesse from Adam?* **A.** Through our naturall communion with him, *Romanes. 5.* **Q.** *How came wee to our spirituall purgation, and life by Christ?* **Q.** Through our spirituall communion with our second Adam, head and spouse. *Ephes. 5. 30.* **Q.** *Doth the word and the Sacrament's work this communion?* No, for it is the worke of the spirit only. *Eph. 5.* **Q.** *Whereunto doe the word and sacraments leade us?* **A.** Directly to the crosse and death of Christ. *1. Cor. 1.* **Q.** *Wherefore that?* **A.** Because through his crosse and death, the wrath of God was quenched, and all his blessings made ours. *Galat. 3. 13. 14.* **Q.** *Why was this high mysterie, represented by these weake and common elements?* **A.** Because they expresse most lively our spirituall purging and feeding, which we have by Christ. *Iohn 6.* **Q.** *When doth he these things t us in very deede?* **A.** When he is so joyned with us, and we with him, that he abiderth in us, and we in him spiritually. *Iohn. 15. 4.* **Q.** *How is this union and abiding expressed here?* **A.** By naturall washing, eating, drinking, digesting feeding and abiding in us. **Q.** *How may we feele and know this spirituall abiding in us?* **A.** By the testimony of the spirit in us, and externall actions agreeable to Christ in us. *Mat. 7.* **Q.** *Then Christ is not an idle guest in us?* **A.** No truly, for he came not only with water and bloud, but also with the spirit, to assure us (in some measure) of his presence in us. *Iohn 5. 6.*

7 Of Baptisme.

Q. *What signifieth Baptisme unto us?* **A.** That we are filthy by nature and are purged by the blood of Christ *Tir. 3. 5.* **Q.** *What meaneth this our union with the water?* **A.** Our spirituall union with Jesus Christ. *Ro. 6.* **Q.** *What followeth upon this our union vwith him?* **A.** Remission of sins and regeneration. *Rom. 6.* **Q.** *From whence commeth our regeneration?* **A.** From the communion with the death, buriall, and resurrection of Christ. *Rom. 6.* **Q.** *How long, and by what way doth Baptisme worke in us?* **A.** All the dayes of our life, through Faith and Repentance. *1. Cor. 6. 19.* **Q.** *How then are Infants baptized?* **A.** Upon the promise made to the faithfull and their seede. *Gen. 17.* **Q.** *How doth Baptisme differ from the*

Sup-

Supper? *A.* In the elements, action, rites signification, and use.
Q. *Wherefore is Baptisme but once ministred?* *A.* It is enough to be received once in the house of God. *Rom. 9. 16.* **Q.** *Declare the cause of that.* *A.* For they are never casten out, who are once truly received in his societie. *Iohn 6. 37.* **Q.** *Why is the supper so oft ministred?* *A.* We have neede to be fed continually, *Ioh. 6. 55.* **Q.** *Why is not the supper ministred to infants?* *A.* Because they cannot examine themselves. *1. Cor. 11.*

8 Of the Supper.

Q. *VVhat signifieth the action of the supper?* *A.* That our Soules are fed spiritually, by the body and blood of Iesus Christ, *Iohn. 6. 54.* **Q.** *When is this done?* *A.* When we feele the efficacie of his death in our conscience by the spirit of faith. *Ioh. 6. 63.* **Q.** *Why is this Sacrament given in meat and drink?* *A.* To seale up our neere conjunction with Christ. **Q.** *Wherefore is both meate and drink given?* *A.* To testifie, that Christ is the whole foode of our soules. *Ioh. n. 6.* **Q.** *Is Christs Body in the Elements?* *A.* No, but it is in Heaven. *Act. 1. 11.* **Q.** *Why then is the Element called his body?* *A.* Because it is a sure seale of his body given to our soules. **Q.** *To whom should this Sacrament be given.* *A.* To the faithfull only, who can examine themselves. **Q.** *Wherein shall they examine themselves?* *A.* In faith and repentance, with their fruits. **Q.** *What should the Pastors doe, when men are negligent, and abuse the Sacraments?* *A.* They should use the order of Discipline established in the word.

9 Of Discipline.

Q. *VVho should use this discipline.* *A.* The pastors and Elders, by their mutuall consent and judgment. **Q.** *What is the office of the Eldership.* *A.* To watch upon their flock, and exerceise the discipline. **Q.** *How is this done?* *A.* By private and publike admonition, and other censures of the Kirk, as neede requireth. **Q.** *Who ought to be excluded from the Sacraments?* *A.* All infidels, and publike slanderers. **Q.** *Wherefore are these excluded.* *A.* Lest they should hurt themselves, slander the Kirk, and dishonour God.

10 Of the Magistrate.

Q. *VVhat is the office of the Christian Magistrate in the Kirk?* *A.* He should defend the true religion, and discipline, and punish all troublers and contemners of the same.

Of the Table in speciall.

Q. *Why use we a Table here, and not an Altar as the E.thers did at God his Commandment?* *A.* Because we conveene not to offer a Sacrifice for sinne, but to eate and drinke of that Sacrifice, which Christ once offered upon the crosse for us. **Q.** *Why*

Q. What protest we, when we come to the table? A. That we are dead in our selves, and seek our life onely in Christ. *Q. Shall this confession of our unworthinesse be a stay to come to the Communion?* A. No truly, but rather a preparation to the same if faith and repentance be with it. *Mark 2. 17. Q. Wherefore is there mention made here of Christ his body & blood severally?* A. To testifie his death, by the quick, onely he was made our spirituall meat and drinke, *John 6.* *Q. For what cause is this action called the Communion?* A. Because it is the true cause of our mutuall society with Christ, in all things, good, and and evill. *Q. Declare how that is performed?* A. Hereby, he removeth all evill things from us, which we have by nature, & we receive of him, all good things, which wee want by nature. *Q. Declare these things more plainly?* A. The wrath of God, and sinne is removed, which we have by nature; & the favour of God, and adoption, with the joy of heaven is restored to us, the which things we have not by nature. *Rom, 8.* *Q. What thing then may the faithfull soule say?* A. Now live I, not I, but Christ liveth in me: it is God that justifieth, who shall condemn. *Q. Let us therfore give thanks, and passe to this holy action, every one of us, saying, and singing in his heart:* The Lord is the portion of mine inheritance, & of my cup, thou wilt maintain my lot, the lines are fallen unto me in pleasant places, yea, I have a faire heritage, *Psalm, 6. 5.* A. Let it be done so, with heart & mouth, to the confusion of all Idolaters, & glory of our God. The end of our redemption.

Q *U* *What end are we thus redeemed, and brought in hope of that endlesse joy to come?* A. To move us effectually, to deny all ungodlinesse, worldly lusts, and unrighteousnesse, and so live Godly, soberly, and righteously in this present world: looking for the comming of Christ, for our full redemption, *Titus 2, 12.* *Q. What shall bee the finall end of all these graces?* A. God shall be glorified for ever in mercy, & we shall enjoy that endlesse life with Christ our head: to whom with the Father, and the holy Spirit, be all honour, and glory for ever, Amen.

FINIS.

